THE PACIFIC

VOL. LVII. BERKELEY AND SAN FRANCISCO, APRIL 18, 1907. No. 16

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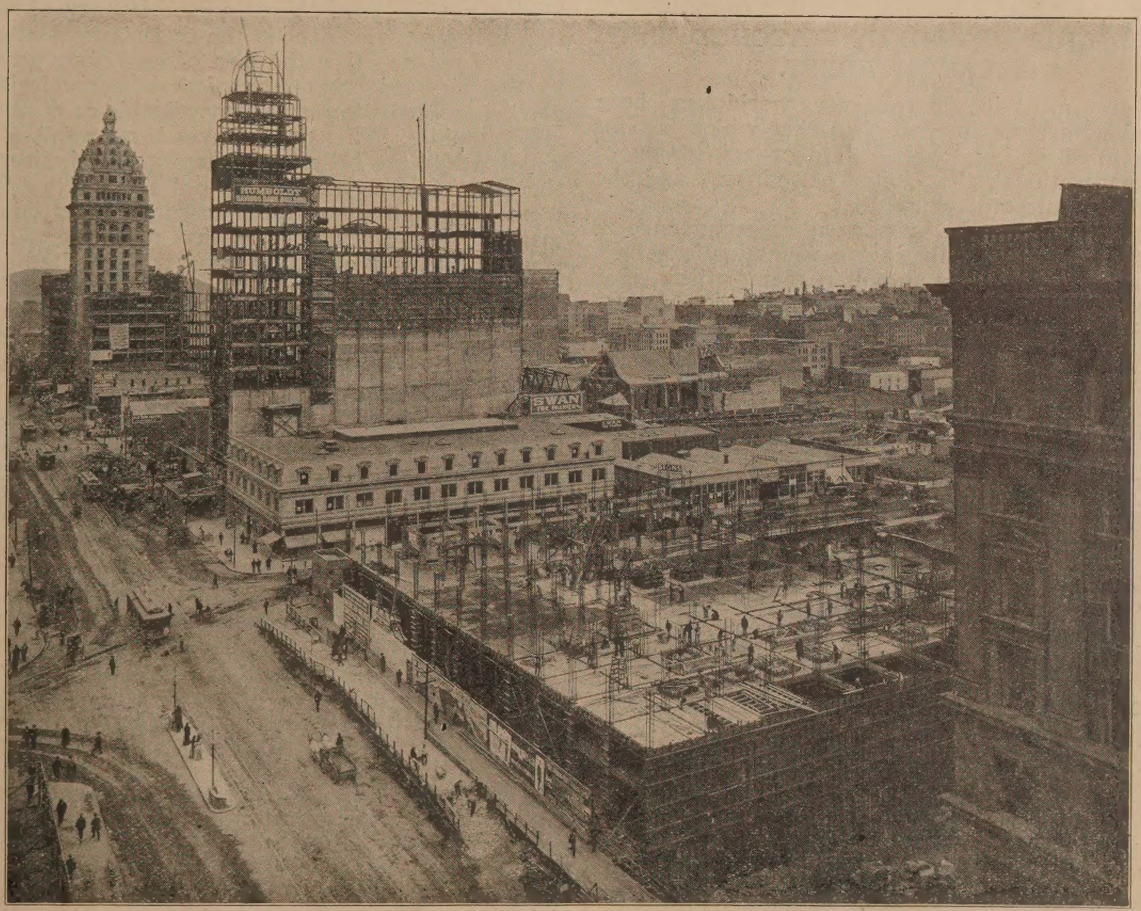
Reading Room



A VIEW ALONG MARKET STREET, SAN FRANCISCO, APRIL 18, 1907—ONE YEAR AFTER THE EARTHQUAKE AND FIRE.

A Glimpse of the Progress Made in Rebuilding the City.

THE PACIFIC

Established 1851

Entered temporarily at Berkeley as second-class matter

Representative of the Congregational Churches of the Pacific Coast. Subscription price $2 per year.

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A RELIGIOUS MOVEMENT WATCHED WITH GREAT INTEREST.

No movement in the religious world has been watched with more interest than that which has for its aim the bringing together into organic union of the Congregational, the United Brethren , and the Methodist Protestant churches.

It has been thought by persons of prominence in religious circles, not only in the denominations having part in the movement, but in many others, that this may be the beginning of what will in a few years result in the union of a large number of the denominations. Dr. Washington Gladden, the moderator of the Congregational National Council, has said: "There is no reason why other denominations than these three should not enter the door thus opened to them. The number of the United Churches may be greatly increased." And he adds: "If with no violent changes in local traditions and usages Christians can thus be brought together, not merely for sentimental purposes, but for cooperation in all their larger interests, and so be helped to grow together into a real unity of faith and life, there will be joy in the presence of the angels of God over this consummation."

It is a well known fact that prominent members of the Presbyterian Church in different parts of the country have stated that the consummation of this proposed union would be a call to the Presbyterian Church to consider whether it and the United Churches could not come together on this or on some similar basis—for the good of man and the glory of God. Other denominations also have been wondering whether there has not been in it the voice and call of God to them to so adjust themselves as to get together on the same foundation.

That leaders in denominations generally thought to be very different in polity and doctrine could unite on such articles of agreement as have been recommended to the churches for consideration and adoption has been one of the astonishments of recent years. People have remarked widely that it means something; as from time to time the difficulties in the way have disappeared as the representatives of the three denominations have met together in prayer and deliberation, there has come an increasing impression that God wills it and that he is leading along through the intricacies of the way so that in and through a United Church that day may be speedily ushered in when his will shall be done on earth as it is in heaven.

We have read with great interest and satisfaction the comments in the religious press on the articles of agreement framed at Chicago and handed down to the churches for consideration. One of the comments in The Congregationalist is: "If the Act is so heartily and intelligently approved by all the three denominations as to make manifest that the desire and purpose for union is general, such approval is almost certain to give impulse and direction to a wide-spread movement for the union of a disintegrated Christendom."

Zion's Herald, a leading Methodist paper, says: "Whether the proposed union fulfills or disappoints expectations so far as practical results are concerned, it has certainly proved so far a lesson in concession to all the churches of America. Men are so apt to take for granted, or to seek to prove, that their way is the 'divine right' sort of thing—a complacency of conviction which is as evident in the ecclesiastical as in the political sphere—that the idea of conceding anything to the view of others, or of waiving ecclesiastical privileges, seems to many inconceivable or at any rate unacceptable. What one believes is regarded as principles, while the beliefs of others are prejudices. But the Dayton idea, which is as old as the New Testament, although for obvious reasons it has lain dormant for many centuries, is that prejudice must not stand in the way of closer union with kindred spirits, and that principles must be interpreted and reillumined in the light of the law of brotherly sympathy and of 20th century opportunity. So three large bodies of Christians are getting together, on a platform none of whose planks are satisfactory to all, but which is strong enough to bear up everybody, provided they do not rattle around too much or employ it for a sparring stage."

The Cumberland Presbyterian says: "It is a pleasant surprise to discover that the Council made such remarkable progress toward the union of the three churches. It is safe to say that the success which has crowned the efforts of the representatives of these churches will at once intensify the sentiment favorable to still further unions of Protestant churches. Indeed, The Advance (Congregationalist) already goes so far as to suggest that it is quite possible for the United Churches and the Presbyterians to get together and points out that such a union would give to Protestantism a denomination or union of such commanding position and influence as it has never before had. The indications now are that it will not be many years before many denominations, thoroughly ashamed of the wasteful and often disgraceful competition which exists today, will be brought together in some such way as to avoid waste and duplication of effort and promote with more vigor and more success the work of establishing the kingdom of God upon the earth."

The Interior, a paper of large influence in Presbyterian circles, rejoices in that it can discredit its own prophecy of a few weeks ago and announce progress in a movement which it believes promises much for the Christian world. The Interior remarks that after the Chicago council had completed its work it "sang the doxology and adjourned with a rightful sense of having seen the doing of a mighty thing in the history of the Kingdom."

A MATTER OF TEMPERAMENT.

The movement for the union of the Congregational, the United Brethren, and the Methodist Protestant churches has progressed to such an extent now, greatly to the surprise of not a few of the church people, that the voice of opposition may be expected in a very short time with considerable vehemence. One strong protest has already been registered by the Rev. Dr. N. McGee Waters, pastor of the Tompkins Avenue Congregational Church of Brooklyn, New York. Dr. Waters hurls his protest from four directions—from the financial side, the legal side, the historical side, and the temperamental side.

On the temperamental side he says: "This is the deepest of all. The fundamental difference between denominations is temperamental rather than theological." He declares that temperamentally the Congregationalists have no point of contact either with the United Brethren or the Methodist Protestant people, that they belong to the Methodist family; and he emphasizes his declaration by adding "you cannot mix oil and water."

Dr. Waters makes a bogy of temperaments. His words have brought to our mind the following stanzas of poetry:

I am a bard of high degree,
As these inspiring lines will show.
And there are others—inedits—
(Which means, quite out of print, you know).
I crave whatever's sweet and nice
To feed my fancy's royal bent.
And debit each alluring vice
To my artistic temperament.

My wife—a rondeau won her heart—
Believing in her laureate yet,
My fickleness confounds with Art,
When I with other dames coquette.
Unprofitable friends I slight,
All social rulings I resent,
And hear: "It does seem impolite,
But—his artistic temperament!"

My bills I often fail to pay.
For computations vex my mood;
But friends respect my air distrait,
And somehow keep my credit good.
When in Bohemia's fair domain
A night ambrosial I have spent,
My deviations I explain
With—"my artistic temperament!"

We once heard a man remark that some things which were ascribed to temperament ought to be ascribed to the devil.

Webster tells us that temperament is the "internal constitution"—"the peculiar physical and mental character of an individual." A student of physiological conditions says that perfection of constitution consists in a proper balance of temperaments, and that whatever tends to destroy this balance or to increase existing excesses should be carefully avoided. One whose business it had been for long to make a study of character said to one whose activity was very small: "Try to cultivate activity. You should have some one 'after you with a sharp stick.'". Temperament, evidently, is something that can be changed. Moreover, much that is ascribed to temperament is due to environment or to habit. The present writer knew in his boyhood a woman, a member of one of the emotional churches of that day, who was accustomed, in revival meetings, to make the church ring with her "glory hallelujahs" as she jumped up and down and went shouting from one end of the church to the other—sometimes over the benches and all other obstacles. But she doesn't do so any more. She has learned that it isn't seemly; and expresses her joy in ways less demonstrative

In a certain community there was once a church of the Methodist type into the membership of which went some persons who had had Presbyterian and Congregational inheritance and training. There was in that church an excessive emotionalism. But in a few years through the tact of the pastor and that of the persons to whom it was objectionable, this was corrected in the main.

Everywhere people are learning that it is not through ejaculations and sounding phrases that piety is manifested, and that exhuberance in manner is in general indication of a lack of taste and development instead of an evidence thereof.

It has been said by another: "It is not difficult to say 'precious' and 'sweetly saved' and 'infilling of the Spirit;' but they may mean much or nothing. No one doubts that from some lips they stand for reality, neither does any one doubt that from other lips they are mechanical as if uttered by a phonograph. Nothing is less trustworthy in the whole realm of religion than its terminology. People catch up phrases that they hear, and repeat them regardless of personal experience of the meaning; or, the words that were used yesterday, growing out of a real feeling are used today, although the feeling that begat them has departed."

Christ's marching orders to the first disciples were not only to make disciples of all peoples and nations, but to teach them to observe all things whatsoever he had commanded. It is a question whether the minister and the church that do not have the teaching qualities which make it possible to mold together in Christ and to make effective in cooperation people of different temperaments read aright the principles and teachings of Jesus, whose words were: "For their sakes I sanctify myself." And again: "As thou hast sent me into the world, even so have I sent them into the world."

Dr. Waters came to the Congregational Church a few years ago from the Methodist Episcopal, which he says, in common with the United Brethren and Methodist Protestant churches, lays emphasis on emotionalism. Not for that reason alone, but for that in part, he preferred the Congregational order. He has had royal welcome among Congregationalists and is doing an excellent work; but we wonder whether he did not run away from duty when he came. Methoism is capable of reform; it has been reformed and will be reformed. Dr. Waters by remaining might have leavened it considerably with his ideas, to its benefit; indeed might have been one instrument in effecting such changes as would have hastened the day of the Lord by bringing that and other great denominations to a more common platform. This world never will be Christ's world so long as any denomination clings to the notion that it has doctrines or methods which it cannot modify for the common good. The distinguishing features are not essential; never-

theless in the maintenance of them, (after saving all that can be said about the larger spirit of unity today) denominations go on putting the knife to the throat of churches that are outside their order, in the desire and effort to establish those of their own.

SOME THINGS CONGREGATIONALISTS OUGHT TO KNOW.

There is perhaps no other denomination that is suffering so much as the Congregational under the present system of religious work. It has suffered loss greatly in the past; it is suffering loss greatly now, and it will continue to suffer thus if the present system goes on. It has been said often of late that business is carried on nowadays too largely on the principle of "Every man for himself and the devil take the hindermost." Is it not true also of the churches to considerable extent that it is every denomination for itself, and the devil take the hindermost? In many parts of the country there is on the part of some of the denominations as much of a disposition and effort to butt in where they are not needed as there was several decades ago.

It is said that there has been during recent years a remarkable increase in the spirit of unity; and so there has been, but it has not eventuated in anything very practical. Members of different denominations get together now and then for a goodly fellowship; they cooperate in a small way in some things that concern the general welfare of the community, but the competition and awful waste of energy and funds go on. As of old it is every denomination for itself. And the leaders in it say that they have to do it or go under. Some seek to justify themselves in their wicked competition by saying that every community must have a church of their order else it will not have the gospel in its simplicity and purity. Nevertheless they, in various ways, acknowledge as Christians the very ministers and churches they seek to uproot.

In a recent number of one of the papers of the Methodist Episcopal Church, South, there appeared an article by Bishop Atkins urging that church to pour money into this Pacific coast region for the establishing of churches of that order, giving as one of the reasons for this the conservation of their own membership with all that it signifies of personal and financial resources. He says that the great West, especially this Pacific coast region, will, unless they immediately pour a big lot of money into it, continue through all the future to be a kind of bay into which their strength will be drained.

Bishop Atkins states that the Methodist Church, South, now has about 20,000 members on the coast and slopes of the Rockies, but that a proper provision from the start would have given them from three to five times that number. Then comes the following significant paragraph:

"If it were true that this loss to us were to the same extent an enrichment of our sister Methodism there, the case would be somewhat relieved; but, for reasons which it is not needful to mention here, this is far from being true. There is in one town on the coast the record of a church—not Methodist—in which there are one hundred and fifty members who were members of the Methodist Episcopal Church, South, before they went West; and this in a place where the Methodist Episcopal Church was well established and well equipped. This contribution to other churches has gone on, and is going on, only where, for lack of men and means, we have not adequately provided for our own."

We would not do Bishop Atkins the injustice of stating that it is merely for the conservation of their membership that he urges concentration of funds on the Pacific coast. For some reason he believes that Methodism, even Southern Methodism, has a special mission and work here in the evangelization of the people. He would unite the denomination with the Methodist Episcopal Church North if that were possible; but seeing no outlook, at least now, for that, he would pour large sums of money into their own work; and if possible establish hundreds of churches along the coast. This, beyond intelligent question, would weaken or check the growth of churches of other denominations already established.

Last week we read in The Advance of the troubles Congregationalists are having with the Presbyterians in Oklahoma. The article had the caption "Comity in Oklahoma." Comity? According to the account there isn't any, and several Congregational churches have had the life crushed out of them, and a large amount of Congregational money has been lost so far as the denomination is concerned, by the lack of comity.

Hundreds of places in different parts of the country can be named where the Congregationalists were first in the field, into which have crowded other denominations and so have left us with weak, struggling churches that scarcely have life now and no promise of anything much better in the future.

If Congregationalists do not know it they ought to know it—that it is becoming more difficult every year to establish and maintain Congregational churches. Ours is one of the smaller denominations. Almost without exception it turns out that when we organize a church in any community there will be many persons of other denominations standing out for an opportunity later for a church of their own. Sooner or later there will be in that community as many, perhaps more persons of their kind than there are Congregationalists, and they are sure to have their church and impose thus on ours years of struggle and finally, perhaps, death.

It is much easier for Methodists, Presbyterians or Baptists to establish and maintain churches than it is for Congregationalists, because there are more people of these bodies going into the different communities. Each of the denominations named have hundreds of thousands more members than the Congregational has.

If it be said that people from the other denominations go into the Congregational churches more frequently now than in the past, grant it; but they go largely into the large and flourishing churches, where there are good music and a fascinating society, and not to any great extent into the new mission churches, nor into the struggling churches of any age.

The union of the Congregational, the United Brethren, and the Methodist Protestant churches would give a denomination of nearly 1,200,000 members, and would lessen the difficulties here set forth. It would make a church having adherents among people in all the walks and works of life and would assure for all the constituent elements a growth and strength not possible under division. The Congregational Church is not strong in the rural communities, the United Brethren and Methodist Protestant churches are.

In a certain town in an eastern state there are Congregational, Methodist, United Brethren and Disciple churches. Within a radius of fifty miles of that town there are only two other Congregational churches; but there are scores each of Methodist, United Brethren, and Disciple churches. Year after year farmers from the surrounding country move into that town for one reason or another; they come from the Methodist, the United Brethren and the Disciple churches, or from association with such people, and so seek their church membership or attendance in those churches. The other churches are strong, while the Congregational church is weak. This is one only of many situations similar.

With respect to membership the Congregational Church once stood far higher on the list of the religious bodies of this country than it now stands. Gradually others have forged ahead of it. If it should continue in the future as it has in the past it will not, after a few years, compare as favorably with the other denominations as it does now.

If we desire to be the church of a select few, let us turn down all propositions for union; if not, let us seek prayerfully for guidance unto that which shall place us where we can wield an influence somewhat comparable with that to which other denominations are moving. Along with them let us have both quantity and quality.

The church statistics for 1906 show that the net gain in the Congregational Church was much less than that of the other denominations. The Northern Presbyterian Church had a net gain of 3.24 per cent. The Southern Presbyterian Church stood next with 2.42. The Disciples of Christ had a percentage of 2.33; the Protestant Episcopal Church 2.30; the Methodist Episcopal 2.30; the Baptists North 2.07; the Baptists South 2.06 and the Congregationalists 1.53.

Several years ago a Congregational pastor in a town in an Eastern state remarked that his church h: the cream of the town. And so it had intellectually, and otherwise in part; but in the years since then that church has nearly "petered out," while the others are strong intellectually and spiritually; the skimmed milk produced a better product than the cream produced.

The Rev. Dr. Waters, of whom mention is made in the foregoing editorial, says in his protest: "There is an historical side. There are many men yet who believe that the Congregational witness for independency and freedom is still needed in the world."

Yes, it is needed; but we must take care that we do not lay such emphasis upon it as gradually and finally to put Congregationalism where it can wield comparatively but little influence in the world. There is such a thing as independency run mad.

As already stated in The Pacific we do not believe that the freedom of the local church is endangered by the Act of Union. The articles are such as make it possible, if adopted by the churches, for the three denominations to get together in a union which will incorporate the good features of each—all the features that are really worth preserving. The protester says further: "There is the financial side. I believe our benevolent societies will have something to say." This is absurd if put forth as an argument. Does any one think for a moment that the benevolent societies, dependent on the churches for their funds, can stand out if the union is voted by the churches?

Then again this protester says: "There is the legal side. As I heard one of the greatest lawyers in this country say the other day, 'Any single Congregational member can legally stop the divergence of our benevolence funds into these proposed channels.'"

All this must have been uttered and written in ignorance of the articles of agreement which guard all vested interests. No funds and no income from funds are to be handed over to the new societies by any corporation until this can be done pursuant to their corporate purpose. And certain organizations continue their legal existence as long as may be deemed necessary.

We cannot conclude otherwise than that this protester has rushed into print without familiarizing himself with the articles of agreement; in addition to the indications to this effect already noted, he says: "It is well that it reads 'An Act of Union between the Methodist Protestant, United Brethren and Congregational Churches.' Congregationalism is last and least according to the plan. The tail most decidedly wags the dog."

But the reading is: "Act of Union between the Congregational Churches, the Church of the United Brethren in Christ, and the Methodist Protestant Church." The tail hadn't any desire to wag the dog; and, in our opinion, never will have. If it should have, the dog will have something to say about it.

We were sorry to see in this protest the declaration that the Congregational brethren are to a certain extent misleading the brethren of the other denominations. He assumes that they have been led to believe that Congregationalists can go into the union without a vote by the local churches. No delegate in either denomination so understood it. All knew that the local churches have final authority in this matter. The National Council, after it has learned the sentiment of the associations, may adopt the Act of Union, but the local churches can go in or stay out. It is for them to decide.

Dr. Washington Gladden's words are in point here: "To most of those who have been dealing with the matter it seems that a great door, and effectual, has been opened before the Congregational churches, that to us is given the honor of preparing the way of the Lord and making straight the path by which he shall lead in his kingdom. **We belive in this union, and we shall work for it with all our might. But it would be vain to try to force it upon a reluctant or indifferent Church.** We cannot afford to go on with it unless we can go with one mind and heart. Let us trust that God will show us the way, and let us go forward in it with courage and confidence."

THE PLAN OF UNION.

What is it? Does it pass the legitimate bounds of democracy and endanger or destroy the freedom and authority of the local church? We do not believe that it does.

As we study the Act of Union we can come to only one conclusion: it is sufficiently congregational; it is substantially and practically congregational, although it is not definitely so stated. And, as we study the United Brethren and Methodist Protestant polities, we conclude that they are far more democratic and congregational than they have been thought to be in general, either by the members of those churches or our own. Bishop Bell of the United Brethren Church concurs in this conclusion, and says that in their practical workings there is very little difference between the polities, and that the features which are

distinctive can be preserved and worked in thorough harmony.

The National Council, under the Act of Union, will have power to make rules and regulations for the prosecution of all the general interests of the churches; as to other matters, those of religious and administrative concern, section eight of article six states that it shall simply counsel, warn and appeal; the further statement is, "and in general shall represent the churches"; but this is followed by the words, "provided that nothing be done in contravention of this act of union." This makes it plain that in the religious and administrative concerns of the local churches it shall do no more than counsel, warn and appeal.

The national societies of the United Churches are by the Act made responsible to the National Council. This is something that ought to be—and it casts not even a shadow on the autonomy of the local church. It is wholly unrelated to that matter.

A connectionalism which makes the great benevolent and missionary societies responsible to the National Council, but which leaves all the annual conferences or associations with power to make rules and regulations for the conduct of all their local affairs—and which leaves the local churches free in their religious and administrative concerns is the best kind of Congregationalism. That is what we shall have substantially in a few years even if we should not enter into this proposed union. It is exactly what we now have except as to the relation of the missionary societies to the National Council.

Moreover, Congregationalists should remember that whatever authority there may be given to any department or society of the United Churches will be the creation of the churches composing the body, after that body shall have been formed; and will be only such as will not endanger harmony and cooperation. As heretofore stated, practically the United Brethren and Methodist Protestant churches are as democratic today as the Congregational Church is. They never legislate without knowing beforehand that the legislation is demanded widely by the local churches; and they stand ready to enter the proposed union and to rely therein more on counseling, warning and appealing than they have in the past.

However, Bishop Bell says that it would be a misrepresentation of the United Brethren Church to say that it has not relied, in the main, in the past, on counseling, warning and appealing. From what we have known of the Church of the United Brethren in Christ, and from what we can gather from its leaders, we do not believe that there is any more desire for, nor power to coerce a local church of that denomination than there is among Congregationalists to coerce a Congregational church. The same may be said of the Methodist Protestant Church.

The representatives of both in the council in Chicago were quite willing that there should be in the Act of Union a statement declaring for the autonomy of the local church provided there were also a declaration guaranteeing such a connectionalism as would assure the preservation of their itinerant system. It was thought best finally to omit this, inasmuch as it was the opinion of some that the word "autonomy," unexplained, might be a lion in the way of some United Brethren and Methodist Protestants, and the word "connectionalism" and the words "itinerant system" the same in the way of some Congregationalists.

But this itinerant system need not worry Congregationalists. In the book by the Rev. Edgar L. Heermance, "Democracy in the Church," published last year by the Pilgrim Press, there was consideration of some better plan for supplying our feeble churches with pastors. Among other things consideration of several small churches in a circuit or field was mentioned. And the opinion was that this circuit plan is likely to have wide extension, there appearing to be no other way of handling the country problem. "But to have a circuit at all, the pastor must be appointed," says Heermance, "the churches simply concurring." And he continues: "The question will at once be raised, whether we have not passed the legitimate bounds of democracy." His answer is that he does not so regard it. And he proceeds to show that the association or fellowship committee making the appointment has only a moral authority; that the churches must concur and that without such concurrence the appointment is null. "Even in episcopal bodies," he adds, "this is coming to be true. The plan really involves nomination rather than appointment."

Mr. Heermance continues: "The plan promises an approach to the oft-quoted ideal, 'no church without a minister, and no minister without a church.' It may not do this as perfectly as the system of conference appointment in the strict sense, followed by the various Methodist bodies. But over such a system it promises certain counterbalancing advantages: (a) A minister is never forced upon a church against its will, or a church upon a minister. (b) The large church is not obliged to conform to the practice of smaller churches in circuits."

We were reading this and other things in connection the other day to Bishop Bell of the United Brethren Church, "Ah," said he, "that partakes largely of the United Brethren itinerant system. Our appointments of the pastors to the churches are no more than nominations; the church must concur before the man enters on the work; and for twenty years all our larger churches that have desired to do so have practically named their own pastors."

Neither the United Brethren nor the Methodist Protestant Church is asking that this modified itinerant system be forced upon the Congregational churches. They ask only that they be allowed to keep it and work it so far as may be desired and that such Congregational churches adopt it as may desire so to do.

Mr. Heermance, who contends strenuously for democracy in the churches, says of our present system of securing ministers for churches, that it is chaos or worse, and expresses the opinion that Congregational churches as well as ministers widely would welcome such escape from the present vicious candidating system.

But let it be understood that under this act of union the two systems can be worked in any association or conference. Churches desiring it can go on selecting their own pastors; others can have assignments made to them.

Congregationalists need not fear that any trap is being laid by other Congregationalists or by the other denominations to destroy the freedom of the churches. This is a democratic age. Congregationalism by its emphasis on freedom has leavened greatly for their good all the other denominations; and the tendency in all religious bodies is away from autocracy toward democracy. Yet, it must not be forgotten that as individuals we surrender some of our freedom even

when we enter into membership in any of the local churches. No man can live in companionship, fellowship and cooperation with any other man without surrendering something. Every city, every state, every country has laws today which it did not have a half century ago. Men everywhere have been called to give up something for the common good or welfare. Man is a social being and must make concessions. In our advancing civilization they who do not know it will be made to know it. Shall the churches neglect or refuse so to do? Either a neglect or a refusal to make every possible concession means disaster to the church kingdom. If they who study the Act of Union find in it some things not exactly to their liking, let it be remembered that the age demands that emphasis be laid only upon essentials. Even more—we believe that God demands it!

ACORNS FROM THREE OAKS.

Aloha.

A Day of Days.

When one is privileged to take the "Seventeen Mile Drive" at Pacific Grove, in the sunshine after the winter which the oldest inhabitant says he has never known to be equalled for rain and fog, it is just to be elated by it. When team and carriage are satifactory, the lunch appetizing, the fragrant Mocha boiled to perfection over an extemporized camp-fire, and the company reverent, storyful and songful, the combination is inspiring. I never saw a foamier sea upon these ragged rocks. The "restless sea" was like the troubled hearts the Holy Book describes. Golden poppies in uncounted numbers starred the green fields. There are no more buffalo on the route, but meek-eyed barnyard saints craunch eagerly the tender grass. It is worth while to see what capital and care can do to make a perfect roadway over which it is indeed a luxury to ride. If two weeks' sojourn among the leafy shades of Saratoga foot-hills and groves, and baths by our foamy trout-brook can make fourteen times as much impression as an ideal day in Monterey county has made on me, it will indeed repay the humane and high hearted citizens of San Francisco to push their contemplated "Boys' Outing Farm Association," on some well chosen ranch.

An evening in Mayflower Chapel, at a preparatory service, was good inspiration for a devout day out of doors. Where Aloha had high privilege of planting and Brother Lucas watered faithfully for rich years, with both joy and tears, God is giving our Brother Goodell great increase. The sorrows and pains of the great calamity have but mellowed his rich experience and the well-fed flock respond to his faithful appeal. What a contrast is the bright and well appointed chapel there now to the humble barrack in which fourteen saints began to build for God! Fortunate they who are called to live at Pacific Grove! What a rich reward have these brave Methodist pioneers who knelt among the pines and with humble tents and improvised shacks for homes set about preparing for the multitudes a clean refreshment ground where the curse of alcohol could not come! Pacific Grove is one of America's best examples of town building.

Eighteen Rainy Saturdays.

Folk who have counted say that the tremendous rain storm which washed Saratoga's Eighth Annual Blossom Festival to shreds was the culmination of eighteen stormy Saturdays. But if the saying of my glorious old teacher, President Fairchild, that "Fidelity is Success," be true, my neighbors have not been met with failure, for they have been faithful. There was never so much preparation to make guests from the city, and our county and country neighbors welcome and happy as this time. We were never so thoroughly wet down. I saw a noble ranchman, with wife and daughter and sons, in a loaded truck, taking home unused chicken pies, a cook stove, and provisions, in the rain, but they were cheerful because of a duty attempted. More than a score came despite the rain and met choice in-door hospitality. Kind words and almost countless letters tell of wide disappointment. Our people are paying the preparation bills cheerfully. Friends are likely to have a May Day invitation on like terms with the Blossom Festival. It is not voted but it is in the air. California seems to come to her birthright of sunlight again. The birds sing with unwonted vigor, seeming to appreciate the passing of the rain. How closely they clung to the house in the storm, picking up crumbs gratefully and pressing their little breasts against the windows as if they wanted to come in.

Coming West With a Purpose.

I learned a bit of history at a cottage prayer meeting recently which greatly interested me. I knew that Grandison Fairchild moved from Stockbridge, Mass. to Brownhelm, Ohio, about ninety years ago. I knew the old patriarch in his home on the shores of Lake Erie, and preached some of my school boy sermons under his just tutelage. His noble sons were all my friends. Two, whom he brought with him on the first steamer which ever crossed Lake Erie from Buffalo to Cleveland, became presidents—James H. Fairchild of Oberlin, and Henry Fairchild of Berea. A fourth son, born at Brownhelm, became George T. Fairchild, long the honored head of the Kansas Agricultural College at Manhattan. His son now has honorable place in the agricultural department at Washington. When this old patriarch's journey to Brownhelm, where he both ran a frontier farm and built a school house that the boys might be sure of an education, was compared to Abraham's journeys, a lady present—none other than Mrs. Lucy Fairchild Kanaston, the oldest daughter of President James H. Fairchild—was able to add to our information. Her grandfather was named Grandison from the hero of a novel by Richardson—Sir Charles Grandison. He taught a district school in Stockbridge, Mass. Among his pupils were Mark Hopkins, afterwards President of the A. B. C. F. M., and his brothers, Professors Albert Hopkins and Harry Hopkins. I had sometimes wondered where President Finney got his name Charles Grandison. This information threw light on that. Sir Charles Grandison was an ideal courtier and lover, the hero of a love romance published in 1753.

How interesting are the facts about the good and great! How much one picks up who makes diligent use of a good neighborhood prayer meeting!

God will not use His Omnipotence to compel love or service. F. W. Robertson once remarked: "A tyrant forms no character save a rebel or a slave." God wants neither in His kingdom. If we refuse His love and tenderness our house is left unto us desolate. The eternal loss is ours.

CONGREGATIONAL ASSOCIATION OF EASTERN WASHINGTON AND NORTHERN IDAHO.

The Congregational Asscociation of Eastern Washington and Northern Idaho has just held its spring session in Sprague, Wash. The meeting was of unusual interest. In addition to the intellectual stimulus and spiritual uplift that came from a fine program, there was the celebration of the twenty-fifth anniversary of the founding of the church.

Sprague is historic ground. In 1837 Missionary Samuel Parker, while on an exploring trip camped here on the shores of Big Lake. In 1839 Revs. Elkanah Walker and Cushing Eells made this a stopping place on their missionary journey among the Indians; and in 1842 they spent a Sabbath here. From that time on, Father Eells was here frequently as it was on his route between Walla Walla and Colville. His first sermon was preached here in April 1881, and a year later he established the church with a charter membership of five, and was made its first pastor. He purchased lots for a building, but the pressing needs of the large field outside soon called him away.

In August 1882, Rev. F. V. Hoyt was called as pastor and served for one year. During that year the present building was erected at a cost of $2,500. The present pastor is Rev. Jonathan Edwards, whose name is well known as a frequent contributor to The Pacific and other religious journals. Mr. Edwards is himself one of the empire builders. For twenty-one years his pastoral labors have been unceasing among the Congregational churches of the "Inland Empire." Many there are who call him their spiritual father. He is one of our strong preachers and has come to this field at the opportune moment. Under his care the church finds it necessary to celebrate this anniversary in a substantial way. The church has been renovated and decorated and a furnace installed. The plans are now ready for an addition 18 by 30, with a basement room for boys' club purposes. The improvements will cost about $1,500. The building society will be asked to aid in completing the work.

Sprague has 1,500 population. It is the center of a rich farming district and is growing. The membership of the church is ———. The Ladies are organized into a guild for both local and missionary service. The work among the young people in both Sunday school and Endeavor is growing. The church provided delightful entertainment for the Association, which was one of the largest in recent years.

The theme of the Association was "The Religious Life." At the opening session "The Source of the Religious Life" and its relation to Father, Son and Holy Spirit were ably presented by Messrs. Revs. F. O. Wyatt, H. M. Painter, W. M. Proctor and T. F. May.

On Tuesday evening the moderator Rev. J. H. Bainton of Colfax, gave the "annual address. This is probably the establishment of a custom to be followed by all moderators in future years. His subject was "The Perennial Life of Christianity." The Association would like to see it in print. The address was followed by the associational sermon from Rev. W. J. Hindley of Pilgrim Church, Spokane, on the typical spirit of the successful leader as found in Joshua. The communion was attended by a congregation which filled the church and was conducted by Revs. C. Wyatt and Joseph Herbert.

Wednesday was a great day. The Association got away from theological definitions and dealt with practical phases of the religious life. The things that stunt and the things that feed it were discussed by Messrs Revs. J. E. Seth, G. H. Wilbur, H. R. Livingstone, Austin Rice, S. H. Herbert and H. E. Mills. The afternoon of Wednesday struck the highest note, perhaps, in papers on practical features of the religious life. "In Relation to the Home," "Training of the Young," "Missionary Work," "Citizenship" and "Daily Life." These papers were given respectively by Rev. J. D. Jones, Rev. J. T. Percival, Supt. W. W. Scudder, Hon. Stanley Hallett and H. L. Preston. Mr. Hallett was the only layman on the program, and his exposition of the duties of a Christian citizen called out the warmest appreciation. A discussion followed led by Rev. C. M. Bainton of Walla Walla.

Wednesday evening was a great spiritual treat. It was the first appearance of Dr. E. L. House, the new pastor of Westminster, Spokane, before the Association. He gave a strong address on "The Atractive Features of the Religious Life," and endeared himself at once to the Association. He will be looked to as a leader among the ministerial forces of the two states.

Thursday morning the general theme was again taken up and "The Fruits of the Religious Life" discussed by Rev. S. S. Healey, the new pastor at Pullman, and Rev. F. A. Bown of Hillyard. The closing papers were "The Genuine Religious Experience," by Rev. J. A. Henry of St. John, and the "Religious Life of today," by the writer.

The afternoon was devoted to business, much of the time being taken up with the discussion of the Plan of Union proposed for the Congregationalists, United Brethren and Methodist Protestants. Unexpected opposition developed on the ground that the latest revision of the Plan seems to omit the original safeguards thrown around the fundamental things in the Congregational polity. It became quite evident in the long debate which drew out nearly every delegate present, that the autonomy of the local church must be preserved by the Plan or it will not meet very hearty acceptance. And yet there was the heartiest endorsement of the effort to unite these Christian bodies. The feeling that the leaders in our denomination who have given so much time to the promotion of the Union are careful and loyal and wise Congregationalists finally caused the withdrawal of more radical resolutions and the adoption by unanimous vote of the following: "Resolved, that we favor this plan of union if it does not impair the autonomy of our local churches or the fundamental principles of Congregationalism."

Cheney was chosen as the next place of meeting and Rev. W. J. Hindley to be its moderator and Hon. Stanley Hallett as assistant moderator. Rev. E. L. House, D.D. and Hon. T. D. Bassett of Ritzville, were named as delegates to the National Council.

The hospitality of the people of Sprague was beautiful, and their attendance upon the sessions was in such numbers as to be a marked feature of the Association.

Thursday evening came the special exercises in connection with the anniversay of the church. The church has had twelve pastors since its organization in 1882, including the present pastorate. Of these G. H. Wilbur, D. E. Davis and J. Edwards were present, while letters of congratulation were read by Pastor

Edwards from former pastors, F. McConoughy, Mark Baskerville, and F. V. Hoyt. The latter, now retired, lives in Spokane and is the earliest representative of our denomination in Eastern Washington now living. Only six months behind him in point of time and still in the harness, is Rev. T. W. Walters of Colfax, for many years General Missionary and Assistant Superintendent of our work in this state. Mr. Walters gave the principal address of the evening. It was on "The Evolution of Congregationalism in Eastern Washington." It was full of interesting reminiscences of the early day. He brought Father Eells before us and made him live again, the real hero, the memory of whose noble life will last as long as the foundations which he laid in Whitman College and in several churches. His was a simple life, content when need be, and it was much of the time, with a straw filled bunk in a little shack with some home-made furniture. He had such a home at Cheney for a time when Mr. Walters visited him. Here he lived a life of extreme frugality, saving the littles toward the college that was in his mind and the churches that were on his heart. From that home for a time he went out to gather churches and preach the gospel. He was so timid and modest that he was easily discouraged in the work, and yet so strong in his love and devotion that he never let go.

There was much disappointment because Mrs. Elvira Cobleigh of Walla Walla was unable to be present and tell something of the large part she has had in the Christian development of the Inland Empire. She has been indefatigable in her labors as missionary and pastor and has mothered college, academy and many struggling churches. She has been generous in giving financial support too. Just now Pilgrim Church, Spokane, has large plans on hand for the expansion of their work. It requires $6,000 to carry them out. Mrs. Cobleigh, though living 200 miles away, through her generosity makes it possible for the plans to go through.

The Association closed with a tender service of prayer and song and with words of gratitude topastor Edwards and his new people in the old church.

The churches were cheered by the report of Supt. Scudder that the Home Misisonary Society had decided to appropriate $20.000 for work in Washington and Idaho for next year. This is contingent on the churches of this field raising $10,000. The money will be raised and the Kingdom hastened.

R. B. Hassell.

Medical Lake, Wash.

THE SAN FRANCISCO CONGREGATIONAL CLUB.

The Congregational Club of San Francisco and vicinity had the pleasure of meeting in the parlors of the new edifice of the First Church of San Francisco last Friday evening. Ladies as well as gentlemen were in attendance.

Addresses were made by the Rev. W. H. Hopkins of Berkeley and Bishop Nichols, of the Protestant Episcopal Church, San Francisco. Mr. Hopkins spoke on the subject "The City that Hath Foundations." Bishop Nichols on "The San Francisco Spirit."

Mr. Hopkins set forth a vigorous manhood as one of the foundations on which a city should rest. There is some of it, he said, in San Francisco, but the city waits for more of it. More "class A" men are needed else life is but a shell.

A church strong and honored was named as another foundation. The new city if it is to endure must stand on such foundations as the dear old First Church stands on; and the sooner Grace Cathedral sits on and adorns her heights the better. As to the church member the thought was that he must be a man in every fiber of his life. Race hatred, credal bitterness, business selfishness—all must pass away; and in the final it will be found that the city that hath foundations is the one that has been let down from above, not the one that sprung up from below.

Bishop Nichols spoke in way of introduction of the delightful fellowship had by him in the years agone with New England Congregationalists; of what Plymouth and Jamestown had given in way of contribution to our civilization as it had moved across the continent; brought to mind the fact that Washington, Patrick Henry, John Marshall and others were the gift not of the Puritan and Pilgrim section but of that of the Cavalier and showed all in all in a highly interesting way that it was the commingling of elements that had made our nation what it now is.

The San Francisco Spirit, he said, was a spirit of power, of love, of correction. This spirit has always moved in the direction of the greatest resistance. Long ago it challenged the sand hills; long ago it gave to the world the cable street railway, and since last April it had bravely challenged disaster and was slowly climbing up out of wide spread devastation. Today as of old it is courageously taking what is and is making out of it what ought to be.

With thought doubtless of our civic corruption he remarked that if there was anything in Pandora's box that we hadn't let out he would like to know it. And yet with our spirit of correction we were ranked far in advance of cities that were lying down in corruption and not doing anything to correct it.

In conclusion Bishop Nichols turned toward Dr. Adams, the pastor of the First Church, and congratulated him and his church in that they had in so marked a manner manifested the spirit of correction and rectification, and within less than a year had the historical church back to a place of commanding influence.

It was a great pleasure to Congregationalists to have Bishop and Mrs. Nichols at this Club meeting and to have with them a few hours of fellowship.

After the addresses all present were taken into the electrically lighted auditorium of the church for a glimpse of its beauty and conveniences. Many were the remarks, in substance, "It surpasses the old auditorium." All felt that it was good to be there. It seemed like getting back to the good old times—even into new and better times.

SOME CONGREGATIONAL STATISTICS.

Northern and Central California.

On January 1st, 1907, there were 130 Congregational churches in Northern and Central California, a gain of one during the year. The membership of these churches was 13,028, a net gain of 532. The list of non resident members, 2181, is unusually large, a condition for which the great calamity in April 1906 in San Francisco is largely responsible.

There have been added, by confession 732, by letter 839; total, 1571. The losses were, by death 136, by

transfer 532, by revision of roll 271. Total 1,039. There were baptized 162 adults, 426 children. 11,344 families are reported. In Sunday-schools 12,486. In C. E. Societies 3,010. The benevolences amounted to $47,993. The home expenses were $204,660. The value of church property owned by 114 churches is $1,126,840. The amount of debt of 25 churches is $51,320. In churches there was a gain of 1. In members a gain of 532. Sunday-school membership practically held its own. There was a decrease in benevolences as a whole, but not in distinctively Congregational benevolences.

It is of special interest to note that the additions to San Francisco churches (263) were larger by 45 than in the preceding year. The losses were but 283, yet the absent membership at the present time is very large, and another year is likely to show a serious shrinkage in the roll.

Of the 13 churches, the Third, the Pierce St., and the Chinese, have not reported the number of absentees. The remaining ten report 637 absentees. The total number on the rolls of the 13 churches on Jan. 1st was nearly 3,000.

H. E. Jewett, Registrar.

Among the Churches.

Alameda, First.—The Pacific reported 15 persons uniting with this church on Easter Sunday. The number was 22, 11 on confession. There were six baptisms.

San Francisco, Plymouth.—Eleven of the 17 persons uniting with Plymouth Church on Easter Sunday came on confession of faith. The types last week made the number uniting on confession only 7.

San Francisco, Green Street.—The name of the Fourth Congregational Church of San Francisco was voted to be changed to the original name of "Green Street Congregational Church of San Francisco." This appellation is better known, and as there is now no likelihood of the church moving from Green Street it was thought best to return to the old name. Rev. E. L. Walz is pastor.

Los Angeles, Vernon Church.—It was cheering to look in on this church on Sunday, Apr. 5th. A second time the building has been enlarged since Rev. William Davies became the pastor. Completed only three weeks ago, it already needs to be enlarged again. The Sunday-school with its enrollment of more than 400 and an attendance sometimes exceeding 300, uses every available space, classes crowding upon each other and every subsidiary room occupied. The bills for the enlargement are paid in full. The best element in this prosperity is the warm, strong spiritual life evinced everywhere.—W. C. P.

Los Angeles.—The 19th anniversary of the Chinese mission conected with the First Congregational Church in Los Angeles was observed on Sunday evening, April 7th. The program was very fine. A young Chinese lady read a very sprightly essay on the contrast between Chinese and American costumes and customs, concluding it with a few sentences singularly impressive on the oneness of all nations as children of a common Father, poisoned by a common sin and needing all the same salvation: other exercises by children and by young men approached close to perfection. The offering was about $300.

Pacific Grove, Mayflower.—Five persons were received to membership at the last communion, two on confession of faith, one (teacher) came from the Sunday-school. The Sunday-school is in a prosperous condition; the average attendance and collections for the last quarter were the largest in its history for the winter. The classes report growth and good interest. A Sunday-school orchestra of ten members has been organized which promises to be a helpful feature of the sessions. A branch of the International Bible Reading Association was formed recently, and through the energetic efforts of the faithful district secretary, Miss Rena Beverton, it has the largest membership of any similar organization in the state.

Oroville.—Since Christmas there has been but one sunshiny Sunday in this town usually bathed in sunshine. The Feather River overflowed its bank in such a flood and torrent that the Chinese quarter was swept away almost entirely and the water stood deep in the stores on the principal street. Homeless ones, Chinese and others were sheltered in both churches, no less than 125 Chinese in the basement of our church, while Americans filled the main auditorium. Nevertheless the church is flourishing and the work of its pastor is telling for good in many ways. The visit of our evangelist was useful. Besides paying current expenses, the church has raised about $125 per month for repairs, special services and our regular benevolences. Its offering for Chinese and Japanese missions in California, notwithstanding the storm amounted to about $55.

Lodi.—Last Sunday $4,260 were pledged toward the building of a new church. This amount will be largely increased by subscriptions from the community and some members of the congregation not present. The intention is to move the old church to the back of the lot and use it for the social work of the church and expend $9,000 in the erection of a modern building with every convenience for worship and Sunday-school work. The present building has a seating capacity of 250, while the Sunday-school enrollment is as much, and the average attendance is nearly 200. The congregations are also largely increased by the recent rapid growth of the community and the effective work of the pastor, the Rev. F. M. Washburn; so in spite of floods, crop failures and other obstacles, the building of a new church has been felt to be imperative. Last Saturday evening two business blocks belonging to an influential member, who had pledged $1,000 toward starting the good work, were almost totally destroyed by fire, reducing his income by one-half, yet his first care was to assure the building committee that his pledge remained just the same. Such a spirit and the manifest spirit of enthusiasm, activity and cordiality alive in the congregation promises well for the success of the church building project and the future welfare of the church.

OREGON LETTER.

By George H. Himes.

Some time ago the Mississippi Avenue Church, of Portland, Rev. W. L. Upshaw, pastor, decided to

sell its present church site and biuld-elsewhere; but lately that idea has been given upand it has been decided to remodel and enlarge the present edifice. This improvement is badly needed; as the demands upon the church are much greater than its capacity. Eight new members were added to this church on Easter Day. Rev. J. E. Wolfe, an evangelist of a great deal of experience, and an intimate personal friend of the pastor for many years in Oklahoma and Indian Territory, will begin a series of special meetings in this church this week.

Rev. G. W. Nelson, who has served the church at Albany quite successfully for several years, recently accepted a call from the St. John's Church, and has already begun his work there.

The church at Laurelwood, Rev. D. B. Gray, pastor, was dedicated today. The dedicatory sermon was preached by Rev. John J. Staub; Rev. E. S. Bollinger gave greetings from the churches, and the dedicatory prayer was by Rev. Daniel Staver. This church is 26x36, is plastered and is equipped with comfortable seats, and has a platform, organ and electric lights. The cost was $1,000, and the lot is worth easily $300.

Portland, April 14, 1907.

PACIFIC SEMINARY COMMENCEMENT WEEK.

The Lectures by Professor Peabody.

The Commencement exercises of Pacific Theological Seminary began on Monday April the 1st with the lectures in the Earl Lectureship by Professor Francis G. Peabody, D.D., of Harvard University. There were six lectures, the concluding one being given on Wednesday evening, April the 10th, on Religion and the Social Question. Other topics were: Philosophy and the Social Question; Social Science; Sociology and the Social Question; Religion and the Social Question; Ethics and the Social Question; Ethical Idealism and the Social Question.

Nothing that we could give in the way of a report of these lectures would do them justice. They were listened to by a large and appreciative audience each evening. No one could listen to such a course of lectures and go away without more of a desire for a life of service for humanity. Professor Peabody made it evident that the great need of the age is the spiritualization of the social question and the socialization of the religious life. The social question he regards as God's way of invitation to the mind of the present; and no harder task, he says, was ever offered to religion than that of adaptation to a new environment of industrial democracy.

The Graduation Exercises.

The graduation exercises of the Seminary were held on Thursday April the 11th. An address was given by the Rev. Dr. W. C. Evans, presiding elder of the Oakland district of the Methodist Episcopal Church.

The address by Dr. Evans was one which will linger long in the minds not only of the graduating class but of all who were privileged to hear it. It was lofty in its idealism, but practicable. Dr. Evans showed how it was possible to learn much from the great preachers of the last and the present generation; but that the model preacher yet walks the earth. It was he who said, "Follow me and I will make you fishers of men." And the thought was in part that it is essential to follow him even into Gethsemane and to the hill of sacrifice. Everywhere there is the need and wail of a world looking after God—and yet finding him not. The work of the preacher is to bring men to God, and it was shown that no man has any call to enter the pulpit who is not willing and ready to pay the price of the requirements of that high service.

The graduating class consisted of five persons: John Milton Barnhart, Hugh Kenneth Hamilton, Alfred J. Kennedy, Yasoo Takesaki and Oliver J. Van Wagnen. Three of the class are members of the Methodist Church.

The diplomas were presented, in well-chosen words, by Professor C. S. Nash, D.D., the dean of the faculty, who voiced the regret of all at the absence abroad of the beloved president of the Seminary, the Rev. Dr. J. K. McLean.

Dr. Nash linked with the words of the Master, "For their sakes I sanctify myself," and with the class motto, "The Son of Man came not to be ministered unto, but to minister," the inspiring lessons toward service given by Professor Peabody during the week, and then sent the class forth with the final thought: Your business now is to make your knowledge and your power tell. Use them. Your hour of action has come. A life of action awaits you!"

Announcement was made of the fact that the Rev. George D. Castor had been secured for the department of New Testament Literature and Exegesis. Mr. Castor is a graduate of Drury College and of Yale Divinity School; he won the Foreign Fellowship of his class at Yale and spent a year of study in Germany. He is at present assistant pastor of the Center Church, New Haven, director of the associated Sunday-school work of the city and an instructor in the Biblical Literature Department of Yale University. Mr. Castor is a man of fine scholarship and personality. A strong effort was made to retain him in New Haven. He comes with the highest recommendations, and will take up his work in the Seminary with the beginning of the next term in August.

Announcement was made also of the fact that President Mackenzie of Hartford Theological Seminary had been secured for the Interdenominationl Summer School of Theology.

From the lips of the veteran and dearly beloved Dr. Willey came the benediction.

QUARTERLY MEETING.

The quarterly meeting of the Woman's Home Missionary Union will be held in Plymouth Church, Post street, San Francisco, on Thursday, April 25, at 11 a .m. and 1:30 p. m. Take Sutter street car to Buchanan street. A program of unusual interest is being prepared and a large attendance is desired.

Wonderful is our Lord in His dealings with men. In His patience with them, His regard for them, His mediatorial office towards them, His constant presence with them. His sacramental communication of Himself to them. Counsellor. He counsels us from within by the inward monitor, who tells us what is right; He counsels us from without by His gospel, His Church, and His living ministers. The other three names, combined with the two referred to, assures us of the power that will eventually bring the whole world into subjection. In this spiritual empire the government shall be upon His shoulder.

The Home.

THE HANDY MAN ABOUT THE HOUSE.

To the careless observer, all men are divisible into two distinct classes; the first to contain the comfortable variety of man—all blessings on him—that is truly handy about the house, the second to include the men that are wise enough to know that nature never intended them for domestic animals.

The careless observer, however, is incorrect in his premises. There is still another class of men, and it is stronger, numerically, than either of the other two. It contains all those mistaken male persons that think that they are handy about the house, while, as a matter of fact, they are blunderers and bunglers of the first water.

The admirable man that is naturally proficient with the hatchet, the handsaw and the soldering-iron, and can put on screen doors, drive nails, doctor the clocks, dig out tacks or mend a leaking pipe, is a household treasure—would there were more of him. Next to him in virtue, comes the man that knows that he can't do any of these things and wisely turns them over to some one that can. But the man that only thinks that he can do them scorns all professional aid, although, alas, in every undertaking of this sort he always finds it necessary to call upon his relatives for strenuous assistance. Worst of all, he has so much confidence in himself that the members of his household are misled for a time into thinking that his previous blunders were mere accidents of the moment and not likely to occur again. But gradually his trusting kindred begin to suspect the truth— that the blunderer does not know a screw-driver from a cold chisel—and they come, in time, to regard with trepidation all his threatened attempts at being useful. Nothing, however, shakes his beautiful faith in himself as a handy man to have about the house.

Suppose this type of man has a box to open. He sends his wife for the hammer, his sister-in-law for the screw-driver and the maid for one of those patent arrangements for drawing out nails and blood-curdling screeches at the same time. Of course, under his unskillful guidance, none of these things work properly, so he hurls them into a corner, demands the hatchet, reduces the box to kindling wood, damages the cut-glass contents and scatters excelsior over the rugs and furniture. When it is all over, he straightens up and observes, complacently: "There's nothing like knowing just how to do things is there? A carpenter would have charged half a dollar for that job."

If he has a nail to drive, he makes twenty-seven holes in the plaster before he succeeds in his attempts to find the stud, whacks his thumb several times during the process and has to have it bathed in liniment and tied up; but the nail is in, and that triumph overshadows all damage to the wall-paper—or even to thumbs.

Of course, any attempt on his part to regulate the clock spells ruin to the timepiece. One such man once received eleven clocks as wedding presents. Enough to last an ordinary family a lifetime with some left over for posterity. As a matter of fact, they lasted just six months, for that misguided bridegroom took them all apart during that time and got their internal arrangements so thoroughly mixed that his bride of half a year was obliged to buy a dozenth clock—which she was wise enough to keep under lock and key.

Naturally, this variety of man is a joy to the maker of lawn mowers, and is the principal source of revenue to the manufacturers of sewing machines; for more sewing machines are ruined annually by men's attempts at repairing them than are worn out by women sewing on them. The professional plumbers and expert carpenters, called in surreptitiously by the bungler's wife, when the bungler is out of town, also grow rich repairing the damage he has wrought by being handy about the house. In the course of time, his wife discovers that even she can beat him all hollow at driving nails and putting in screws, but she is too devoted to brag of it.

It is like this man to invite people in at eleven o'clock at night, after an evening at the theater, to see him make a Welsh rarebit, for this type of man invariably imagines that his skill in cooking equals his dexterity in carpentering. It does, too, and it is a sight worth seeing, as well. His wife, holding up her trailing skirts, goes to the cellar for cobwebby bottles of ——, rummages the pantry for scraps of cheese which she afterward has to grate, slips out of the back door to borrow French mustard from a neighbor who has to be roused from deep slumber, makes a fire in the range to toast the crackers, places all the ingredients and all necessary dishes on the dining-room table, fills and lights the alcohol lamp—and the handy man does the rest. That is, he stirs the melting cheese for a few moments while his weary wife is getting out forks and napkins, and finally ladles it out in stringy portions to the guests.

"That's a pretty good rarebit, isn't it?" he asks, beamingly. "No trick at all to do it. Come around some night and see me make a lobster a la Newberg."
—C. W. Rankin.

The Quiet Hour.

THERE IS ALWAYS TIME FOR PRAYER.

By Edith H. Kinney.

Should the new dawn, breaking, a burden bring,
That your soul seems hard to bear,
Seek a boon of grace for a little space;
There is always time for prayer.

With a lift of heart let the day begin,
And a moment's respite spare,
Ere you press along with the toiling throng;
There is always time for prayer.

When your tired feet falter upon the path,
Though to pause you do not dare,
Would you find the stress of the noon grow less?
There is always time for prayer.

When the late light dies with the setting sun,
Would you taste a balm for care?
With a lift of heart let the day depart;
There is always time for prayer.

There is always time 'neath the even-chime,
And the golden noontide fair.
There s always time 'neath the even-chime,
There is always time for prayer.

WE ARE BEST WHERE WE ARE.

Sometimes we look at the circumstances by which we are surrounded and think how impossible it is for us ever to be, in the midst of such daily experiences, what we ought to be. We grumble over our lot instead of cheerfully accepting it at God's hands, believing that he knows what is best for us. We think regretfully that if the people we are called upon to meet from day to day were different, if they had the same earnest aims and hopes as ourselves, if the worries arising from our work were less frequent and irritating, if we had not this sickly body or inherited weakness, we should be different from what we are. But it is not so. The psalmist was accurately right when he said: "Thy judgments are true and righteous." The judgment of God never errs. It cannot fail. He does not plant teh orchid on the Alpine fail. He does not plant the orchid on the Alpine the nature of each plant in his universe, and places it under the conditions best suited for its development. So likewise the personal requirements of each one of us is known unto him. We can, therefore, be certain that he has placed us just where our personal character can fully unfold itself.

Instead of bemoaning our difficulties, we ought to be thankful for them, for out of these trials is forged what we call character. We know men in whose faces we can read it, and we know how it has been won. Whenever we see a face marked by an expression of strength and self-reliance, we conclude that it represents a history in which there has been something to fight against, something to overcome. The influences which have left their impress upon it have not been of the armchair and slipper kind. We know that many a victory has been gained in the midst of rough experiences, for we can read the scars of battle in the lines upon the face. Yes; hardship, trial, difficultv, make character; or, to change the figure, thcy are the stepping-stones upon which the soul rises.

THE INCOMPETENT LIFE.

Where is the man who is satisfied with himself? Possibly those over-weighted with self-conceit, who "spin themselves into their own views like a cocoon," may imagine they have reached perfection; but persons who do any thinking on life as it really is, and the right relation of things, are by no means satisfied with themselves. In fact, discontent with what we ear and an eager aspiration toward a better and fuller life is the only rational mode of living. Phillips Brooks puts the thought in concise and glowing phrase: "The ideal life is in our blood, and never will be still. We feel the thing we ought to be beating beneath the thing we are." This is doubtless the interior motive that inspires the growing Christian; the higher his attainments the more intensely conscious he becomes of the incompleteness of his spiritual life. At the same time he holds his gaze steady and persistent upon the perfect man , Christ Jesus, in whom are unfolded and interpreted to his mind the possibilities that lie in human nature of arriving ultimately at the fulness of complete manhood. And to spur us on the higher endeavor, and to make us know that the way to be what God wants us to be in through trial and struggle, may explain somewhat the reason why a loving Providence withholds the completions of life in our passage through time. Whatever the reason, it is the truth, and there is nothing before us but endurance and working and fighting;"an earnest use of what we have now, and, all the time, an earnest discontent until we come to what we ought to be."—Church News.

Young People.

WHY THE BEAR SLEEPS ALL WINTER.

A long time ago little Brother Rabbit lived, quite sober and industrious, in the woods. In those days he never troubled his neighbors, nor meddled with their housekeeping, nor played any tricks.

In the fall he gathered his acorns and his pig unts and his rabbit tobacco. On a frosty night he would set out with Brother Fox for the fields; and, while Brother Fox looked over the farmer's chicken yard, little Brother Rabbit picked cabbage, and pulled carrots and turnips and parsnips for his cellar. When the cold and snow came, he never failed to share his store with a traveling chipmunk or a wandering field mouse. Oh, little Brother Rabbit was a very good neighbor indeed; but quite close by in the woods lived old Bear.

Now old Bear was not content to mind his own housekeeping, and doze in the sun, and look for wild honey, and fish through the ice in the winter. He was full of mischief and was always playing tricks. Of all the beasts in the wood the one he loved best to trouble was sober little Brother Rabbit.

Just as soon as Brother Rabbit moved to a new tree root and filled his bins with vegetables and his pantrv with salad, creepy, creepy, crawl- along would come old Bear and carry off the vegetables and tip over the things on the pantry shelves. Just as soon as Brother Rabbit filled his house with nice dry leaves for a bed and hung his walls with moss for curtains, creepy, creepy, crawly, along would come old Bear and try to squeeze himself into the bed, too, and of course he mussed it all up.

At last Brother Rabbit could endure it no longer, and he went to the other beasts of the forest to ask their advice.

The first he met was Brother Frog, sitting on the edge of a pool and sticking his feet in the nice cool mud.

"What shall I do, Brother Frog?" asked Brother Rabbit. "Old Bear will not leave me alone."

"Come alone to Brother Squirrel," said Brother Frog.

So they went to the place where Brother Squirrel was cracking nuts in a hickory-tree.

"What shall we do, Brother Squirrel?" asked Brother Frog. "Old Bear will not leave Brother Rabbit alone."

"Come along to Brother Squirrel," said Brother Squirrel, dropping his nuts.

So they all went along to the place where Brother Mole was digging foundations for a new house, and they said:—

"What shall we do, Brother Mole? Old Bear will not leave Brother Rabbit alone."

"Come along to Brother Fox," said Brother Mole.

So they all went to the place where Brother Fox sat combing his brush behind a clump of bushes, and thev said:—

"What shall we do, Brother Fox? Old Bear will not leave Brother Rabbit alone."

"Let us find old Bear," said Brother Fox.

So Brother Frog and Brother Squirrel and Brother Mole and Brother Fox all went along with Brother Rabbit; and they hunted and hunted and hunted for old Bear, but they could not find him. Then they hunted and hunted again, and at last they peeped in a hollow tree. There, inside, lay old Bear, fast asleep.

"Hush," said Brother Fox. Then he said to Brother Frog, "You fetch some mud." And he said to Brother Squirrel, "You fetch some leaves." And to Brother Mole he said, "You dig, Brother Mole." To little Brother Rabbit, he said, "You stand ready to do what I tell you."

So Brother Frog brought mud, Brother Squirrel brought leaves, Brother Mole dug, and little Brother Rabbit stood ready.

Then Brother Fox said to little Brother Rabbit, "Stop up the ends of old Bear's log."

Brother Rabbit took the leaves and the dirt and the mud, and he filled up the ends of the log. He hammered them hard with his two back feet, which are very good for hammers. And they all went home, for they were quite, quite sure that old Bear would never be able to get out of that log.

Well, old Bear slept and slept; but after a while he awoke; and he opened one eye. He saw no sunshine, so he thought it must still be night, and he went to sleep once more.

After a few days he awoke again; but he heard the wind blowing outside, and he thought it must still be night, so he went to sleep.

After a few weeks old Bear awoke again, but he heard the snow and the sleet beating outside, and it was warm and dark inside.

"What a very long night this is," said old Bear, as he curled up his paws and turned over and went to sleep once more.

This time he just slept and slept until it began to be very warm inside the log, and he heard in his dreams the birds' footsteps outside.

He stretched himself and shook himself. He rubbed his eyes with his paws, and he poked away the leaves and mud, and he went outside.

But was he not surprised? It had been a frosty night in the fall when he went to sleep, and now the woods were green with spring. Old Bear had slept all winter!

"That was a fine long sleep," said old Bear, as he set out for little Brother Rabbit's house to see if he had anything good for breakfast. "I shall have another long nap next fall."

So every summer old Bear plays tricks on little Brother Rabbit; but every fall he goes and creeps away into a warm, dark place to sleep until spring.

And so have his wild grandchildren and his great-grandchildren ever since.—Southern Folk Tale, in Kindergarten Review.

WEIGHTY WORDS.

"A drummer" is credited by the "Chicago Times-Herald" with the appended story. He quites the words of the old negro who drove him to the railroad station:

"Boss, if yo' kin dun say ober a few big words on de way down, de ole man will be 'xtremely disobleeged to yo'."

"How big words do you want?"

"Can't git 'em too big, boss. I'ze a powerful hand to 'member big words, an' git 'em off when a calamitous occasion predominates."

"Do you expect to find use for them this morning."

"Reckon I does, sah. My son Abraham works down to de depot, an' whenever I cums around he tries to show off ober me an' make me feel small. He'll try it on dis mawnin', for suh, an' I jest want to be dun fixed to paralyze his desirability. Spit 'em right out, boss, an' de ole man won't forgit yo' when de watermillun sezum cums ag'in."

We had about half a mile to go, and before we reached the depot I gave him a large and choice assortment of Webster's longest vocabularic curiosities. When we drew up at the platform Abraham was there, and also a dozen white people who were to go out on the train. It was a good opportunity for the son to show off, and he realized it, and came forward and waved his arm and shouted: "Yo' dar, old man; ha'nt I dun toled yo' 'bout fo' hundred times not to sagaciate dat stupendous old vehicle in de way of de omnibus. Sum ole niggers doan seem to have no mo' idea of de consanguinity of rectitude dan a squash."

"Was yo' spokin to me, sah?" stiffly demanded the father, as he stood up and glared at Abraham.

"Of co'se I was."

"Den, sah, I want yo' to distinctly understand dat, when de co-operashun of de imperalism seems to assimilate a disreputable infringement of hereditary avaraciousness, I shall retract my individuality, but not befo'—not befo', sah!"

Abraham's eyes hung out, his complexion became ash color, and his knees bent under him as if the springs were about to give way. It was a long minute before he could utter a sound, and then he reached for my trunk with the muttered observation, "Things am gittin' so mixed up I can't dun tell whedder I'm his son or his fadder!"

Bishop Hendrix, in "The Religion of the Incarnation," says: "God has never forgotten that He created man in His own image." Man may forget it; man may ignore it; stultify himself, and by indifference, neglect the attainment of his unsurpassible destiny, but still the heart of our Father in heaven will yearn for the erring and the wayward.

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FOURTEEN-DOUBLE-EIGHT.

Aw, shucks! I don't think Uncle Jim
An' Pa say what they mean
In talkin' 'bout them motor cars
'At's run by gasoline.

Pa says "they'll revolutionize
The transportation world,
An' that'n ten or 'leven years
All engines will be "hurled

Into oblivion." I ast Pa
What all them long words meant.
(I seen he winked at Uncle Jim
An' said, "You tell 'im, Kent.")

My Uncle Jim Kent's engineer
Of fourteen-double-eight,
Which pulls eleven outer here—
You bet she's never late.

I'd hate ter see a motor car
Pull 'leven up the track,
'Cause most of all I know I'd miss
The puffin' of the stack.

So, when I see the big headlight
Of fourteen-double-eight
Away up there above my head
And shinin' out so straight,

I tell yer, 't makes a feller feel
Afraid and kinder slim,
An' wish 'at he was just as big
And strong as Uncle Jim.

An' so I hope 'at Uncle Jim
An' Pa aint got it straight.
Shucks! Motor cars ain't in it with
Old fourteen-double-eight.
—Lauren S. Fish, in Sunset Magazine for August.

PHILOSOPHICAL LITTLE TOMMY.

Did you ever hear about him? Grandma once knew just such a little philosopher, and he was the biggest little philosopher I ever knew. I do not think he ever cried; I never saw him cry. If his little sister found her tulips all rooted up by her pet puppy, and cried and cried—as little girls will—Tommy was sure to come around the corner whistling, and say: "What makes you cry? Can you cry a tulip? Do you think that every sob makes a root or a blossom? Here! let's try to right them."

So he picks up the poor flowers, puts their roots into the ground again, whistling all the time, and makes the bed look smooth and fresh, and takes her off to hunt hens' nests in the barn. Neither did he do any differently in his own troubles. One day his great kite snapped the string and flew away far out of sight. Tommy stood still a moment and then turned around to come home, whistling a merry tune.

"Why, Tommy," said I, "are you not sorry to lose that kite?"

"Yes, but what's the use? I can't take more than a minute to feel bad. 'Sorry' will not bring the kite back, and I want to make another."

Just so when he broke his leg.

"Poor Tommy!" cried his sister, "you can't play any mo-ore!"

"I'm not poor either. You cry for me; I don't have to do it for myself, and I'll have more time to whistle. Besides when I get well I shall beat every boy in school on the multiplication table, for I say it over and over again till it makes me sleepy every time my leg aches."

If many people were more like Tommy they would have fewer troubles and would throw more sunshine into this world. We must cry, sometimes, but try and be as brave as possible.—Christian Work.

CHARACTER.

It is a very curious and interesting fact that the word "character," which comes over into our English speech directly and without change of sound from the Greek, signifies first the sharp tool with which a seal or a die is engraved, and then the inscription or the object which is cut in the seal or in the die. Our character, then, is the image and the superscription which we cut upon our life; I say which we cut, for, however much happens to us and bears upon us from outside causes beyond our control, it is true, in the last analysis, that we determine our own character. We hold the tools which cut the legends on our life, we grave the die, we incise the seal. What are the tools with which we cut character upon ourselves? The tools are thoughts. As a man thinketh in his heart, so is he. The style and the subject of the engraved character depend on the choice of tools and on the manner of their use. The legend on the seal shows what was in the mind of the engraver as he cut in it with his tools. Here is a seal with a cross cut in it. That cross was the leading idea in the engraver's mind for that seal; and his busy tool translated that invisible thought of his mind into this fixed and visible sign. Character is invisible thought translated into visibility, and, fixed before the eye, cut on the life.—Charles Cuthbert Hall, D.D.

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15 lbs. Alaska Boneless Codfish, new 1.00
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12 cans standard new 2½-lb. Tomatoes 1.00
1 32-oz. bottle any flavor Extract. XXX 1.00
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A JOYOUS MAID.

Oh, did you see a maid trip down
  Along a greening way?
The sun lay golden on her hair,
  She sang a roundelay;
The wind blew softly from the south,
And laid sweet kisses on her mouth.

Oh, did you see a bonny maid
  Go tripping through the land,
The scent of violets on her breath,
  And cowslips in each hand?
And all before her hurrying feet
Young grass spread out a carpet meet.

The glad birds sang, and sang about
  The beauty of her face,
And little lambs and children tried
  To keep her merry pace;
And sad hearts ceased their murmuring,
And blessed the joyous maiden Spring!
—Emma A. Lente.

FREEDOM'S REAL MEANING.

"If the Son make you free, then are ye free indeed." All round human welfare involves three things—God, immortality, freedom. For this trinity of need Christ provides and unveils a trinity of supply. He unveils God, He brings immortality to light, He gives freedom.

The primary significance of freedom is to do as one pleases. The reality and satisfying quality of the freedom depends on what one pleases to do. There is a freedom under self. This freedom has its realm of activity among things.

In its exercise God is left out, unknown and unappreciated. The higher self also, which given a chance, always links itself to God, is an unexplored world covered with darkness. In the exercise of such freedom, there follows a fearful belittling of life. It is utterly unsatisfying and disappointing. It is in this realm that all becomes vanity and vexation of spirit. There is here no good under the sun. Such a life is a sad failure. Its experience is the veriest slavery. Except the Son find admission and break the bonds this slavery will know no ending.

True freedom is under God. Independence of God does not belong to creature life. The Son brings, promotes, perfects this freedom. He enables men to meet the conditions of entrance into such blessed freedom Christ-given grace and help condition, repentance and faith. He is the fountain of the new, the divine life that finds its freedom in God. He harmonizes consecrated wills with the activities involved in the maintaining, developing and perfecting of the wonderful life He imparts. He makes men glad and joyous learners in the school of God. He has Prophet and Teacher of humanity in the highest realm of truth, wins deepest earnestness and highest enthusiasm in response to His tuitional work. He makes prayer and resulting communion with God the highest delight of human spirits. As the Priest of our race He enters the holiest of all, and leads His followers into the secret place of the Most High and under the shadow of the Almighty. He leads redeemed humanity into an intimacy of fellowship with the Father and Himself that produces a joy unspeakable and full of glory. The divine Son of God creates men anew and makes them genuine though human sons of the eternal Father. In this relationship the children find their way into a joyous obedience. In Christ human wills become so united to that of God that no power can disturb the union. In this blessed life human nature takes on divine qualities. God's revealed will becomes the very life of human wills, and controls all their activities. There is perfect submission and yet perfect freedom. To know this experience and to live this life it to be free indeed.—Rev. P. M. Buck in the Indian Witness.

THE BURDEN BEARER.

The little sharp vexations,
  And the briars that catch and fret,
Why not take all to the Helper
  Who has never failed us yet?
Tell Him all about the heartache
  And tell Him the longings, too;
Tell Him the baffled purpose,
  When we scarce know what to do.
Then leaving all our weakness
  With the One divinely strong
Forget that we bear the burden
  And carry away the song.
—Phillips Brooks.

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